

ENGLANDS WANTS:

OR SEVERAL

16.

PROPOSALS

Probably beneficial for

ENGLAND,

Humbly offered to the Con-
sideration of all

Good Patriots

IN BOTH

Houses of Parliament.

By a true lover of his Country.

L O N D O N,

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REGLAIDS WAYS:

OF REVENUE

PROPOSALS

Proposed by the

ENGLAND

Proposed by the
Commission of the

Good Patriots

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ENGLANDS WANTS:

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Several Proposals probably beneficial for England, humbly offered to the Consideration of all good Patriots in both Houses of Parliament.

ALthough the Kingdom of *England* doth abound with many blessings, which other Nations want, yet doth it want many which others enjoy.

It is recorded, That an eminent foreign Ambassador, after a long Residence in *England*, sayling homeward, did cast his eye back upon this Land, and said in his own language, *O Isola felicissima*, &c. The happiest Country upon the face of the Earth, did it not want publick Spirits amongst them.

The want of publick Spirits hath occasioned the want of many Publick works of Piety and Charity, works necessary or commodious for the people, or of ornament for the Kingdom.

I. To supply this want, That (by such easie wayes and means as are hereafter mentioned) there may be raised a publick Stock to be put into the hands of Commissioners nominated by both Houses of Parliament, approved by the King, and accountable to them for the same.

II. For raising such publick Stock, it is proposed first, That, according to the practice of neighbour Nations, upon all such Commodities as occasion either Excess or Luxury, Wantonness, Idleness, Pride, or Corruption of Manners, there may be laid a large Impost: as upon all Wines, all strong Drinks, Tobacco, Coffee, Chocolate, Sugars, Spices, Plums, all sorts of Sweet-meats, Oranges, &c. Upon all Silks, Laces, Ribbons, Jewels, Feathers, Perruques, Fringes, &c. Upon all fine Linnens, Camolets; upon Cards, Dice, Tables, Bouls, &c. upon all Coaches, Chariots, Litters, Sedans: upon all Pictures, Perfumes, Paints for the Face, &c. Moreover a third part of all the gettings of Comedians, Ropedancers, Mountebanks, Lottery, Shewes, &c.

III. That

III. That (according to the practice of the Primitive Christians, whose Devotion was such that they thought no Testament well made, unless some considerable portion was thereby added to Christs Patrimony) that no Testament henceforth should be valid unless a 20th part of the Legacies were given to these after-named publick and pious uses.

IV. That for these uses there may be reserved (as was anciently practised in the Roman State) a tenth part of the profit of all Lands given by the Husband to the Wife, or coming from the Wife to the Husband, there being no Issue between them alive.

V. That a 40th part of all things recovered by Law may be (as once among the Romans) assigned for publick uses.

VI. That there be paid out of all marriage Portions Six pence in the Pound, and something proportionably paid at the death and birth of every person not living on Almshouses.

VII. That every one to be made free of a Trade, or licenced to practice in Law or Physick may pay proportionably to these publick uses.

VIII. That all Contracts in Writing, all Decrees, Judgments, &c. may have a small Seal

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on the top (as is practised in divers other Countreys) for which a final Tax to be paid, &c.

IX. That in all Churches (as in *Holland*) at every solemn Assembly, the Churchwardens with a long Staff, Bag and Bell during the Sermon, receive the charitable benevolence of the whole Congregation; where every person that desires to honour God (not onely with his Soul and Body, but) with his Substance (as God commands, and the primitive Christians punctually observed at their Church-meetings) throwing in but his Mite, it is incredible (by this constant course at every Assembly) to what a sum it will amount in one year.

Now the Moneys of this publick stock may be employed in these publick uses following;

X. For building Work-houses in all convenient parts of this Kingdom, for making Rivers navigable, for building or repairing Bridges, Highways,, Sea-banks, Havens, Moles, Land-marks, Aquæducts for setting up poor Youths after an Apprentiship served; for marrying poor Maids, for relief of aged, impotent, decayed People; for maintenance of sick and maimed Souldiers; for redemption and relief of Captives and Slaves in *Turky*; for building and repairing of Churches, whereof there is great want

(7)

want in this Kingdom, more especially in the Suburbs of *London*, where not a fourth part of the Parishioners can at once enter into their Parish-Church, at least not well hear Divine Service, to the great shame of the Protestant professors, who since the Reformation have (as our Adversaries observe) erected scarce one considerable solid Structure for the worship of God.

For repairing the Mother-Church of the Mother-City of this Kingdom, to the Glory of God and Honor of this Nation; for the speedy promoting whereof, both King and Parliament, City and Country, Clergy and Laity, High and Low stand all engaged to lend their helping hands.

For erecting in *London* and other great Cities banks or mounts of Piety, (as have been long used in *Italy*, in *Flanders*, and other Countreys,) whereby the intollerable oppression of publique and private Brokers and Pawn-takers (that grinde the faces of the poor, seruing out of them 40 or 50 per Cent.) may be utterly abolisht.

For erecting Hospitals in *London* and other Citys (as there is at *Paris* and *Rome*) for to receive all little Infants exposed or found; whereby many poor Innocents destroyed in the womb, or at the Birth, might be preserved from Murder

Murder, as well as the unnatural Mothers from hanging.

For building of Hospitals to accommodate therein all poor Women (as is done at *Paris*) neer the time of their Travel, to enter and there to be carefully delivered, and remain afterwards till they are in a condition to return home and follow their work.

For providing stipends for Physicians, Surgeons and Apothecaries (as at *Rome*) to give *gratis* their Advice, Pains, Medicines and Salves to poor sick or wounded people, allowed in *forma pauperis* to require their assistance, who otherwise perish for want of timely and due helps.

For erecting Colledges in *London* (as is done in *Holland*) where old men deprived of Wife and Children may for a reasonable sum of Money be neatly accomodated during life, with Diet and Lodging, and pass the rest of their days without care or trouble in a comfortable society with men of like condition and age. And the like for old Women.

For erecting Colledges wherein Virgins and Widows of the Protestant Religion, resolving not to marry (as the Begains in *Holland*, *Brabant*, *Flanders*, &c.) may for a certain summe

of

of money depofed, be maintained, and live in a retired vertuous and religious Society; their Teaching and Educating in Vertue and Piety the Female youth of this Nation (whereof there is now more need then ever) and fuch young Virgin-Scholars may there remain constantly till their marriage day, before which time very many by too much liberty are now corrupted and debauched: and that the faid Virgins and Widows of the Society, may (with the forfeiture of the faid Money depofed, and leave of their Vifitor) be free to alter their refolutions, and quit the Society.

For erecting in *London* a Colledge *de propaganda Fide* (as our Adversaries have done at *Rome*.) for propagating the Chriftian Reformed Religion amongst the *Americans* bordering on the *Engliſh* Plantations, (where it is a ſhame to this Nation, that ſo few in the ſpace of ſo many years have been converted to Chriftianity) and for that end to ſend from time to time perſons fitly Gifted for a work ſo tranſcendently Pious: And becauſe many excelling in the gift of Preaching, being now for their Nonconformity laid aſide, do ſecretly occaſion unlawful Conventicles, foment Schiſms, and hold up the Faction, and thereby hazard the diſturbance

of this Church and State, that all they (not dissenting from the Doctrine of the *English* Church) may be encouraged by competent allowances out of the said publique Stock, or commanded to Transport themselves thither within the space of one or two years.

For buying in of Impropriations (a work not only worthy of a Parliament, but to the doing whereof, all the Parliaments since 27.H.8. stand obnoxious (saith the learned *Bacon*) and bound in conscience to God) whereby the Church might enjoy her own again, the Kings Revenue much encreased by Tenths and First-Fruits, and the Cures of all those great and populous Parishes hitherto starved for want of Spiritual food be duely served, and the foule guilt of that abominable sin of Sacriledge taken off this Nation, and off the Protestant Religion. Provided, that no Impropriator shall take above 10 or 12 years Purchase for any Impropriated Tythes, as the Custom usually hath been.

For making some competent Provision (according to the practice of other Reformed Churches) for the poor Widows and Orphans of Clergy-men, of whom God took special care in the Jewish Commonwealth, the Sons there being to inherit their Fathers places, and the

the Daughters to be match'd aswell as their Mothers: or else, as in other Christian Churches, utterly to forbid Marriage to all that shall be in Orders.

Some other chargeable Proposals probably beneficial to this Nation, might be hereunto added by such as have made it their business to observe this and other civil Governments beyond the Seas; also some other ways and means of raising moneys without grieving the People, which is the quintessence of all State-policy; but let those be reserved for another occasion. Hereafter follow divers unchargeable Proposals that will require no cost or charges, but only the Humble petition of the two Houses of Parliament, and his Majesties Royal Assent.

XI. It is an ancient *Maxime: Interest Reip. ut resua quisque bene utatur*; It is the Interest of the Common-wealth, that every Subject should make a right use of his own Estate: wherefore amongst the Fundamental Laws of the *Romans*, those Laws of the twelve Tables, (observed by them almost as Sacredly as the Two Tables or Ten Commandments by the *Jews*) it is especially provided, That a Guardian should be set over the Person and Estate, not only of Mad-

men, but of all prodigal Persons: This Law hath been derived from them to all our neighbour-Nations, and enjoyed by them ever since they enjoyed Civility, even to this very day. To *England* only this Law is wanting, not that *England* is without such unreasonable Creatures; for it hath been observed that the *English* Nation is naturally as much addicted to prodigality as any Nation in *Europe*; the sad effects whereof are every day before our eyes; Wives that have brought great Estates, left poor needy Widows; Children of Noble and illustrious Families, brought to a morsel of bread, and to do base ignominious things, unworthy of their Noble Ancestors, and dishonourable to the very degrees of Honour which their Fathers purchased by their Merit, and maintained by their laudable Frugality. Where this fore-mentioned Law is in use, the prodigal person is thus defined [*Is qui neque modum neque finem habet in Expensis*]. Any man being proved to be such is declared incapable of managing his own Estate, or of making a Will; or of entring into Bond, or of being a Witness, &c. And thereupon a Guardian is put over him and his Estate, to allow him necessities out of his own Estate, and to preserve the rest

rest to his next Kindred. Now the King of England hath his *Breve de Inquirendo de Idiotia*, and his *Breve de Inquirendo de Furioso*; and can any solid reason be produced why his Majesty should not have also his *Breve de Inquirendo de Prodigio* directed in like manner to the Escheater of the County to be tryed by a Jury of twelve men? that so a general stop may be put to the wild expences and extravagant profuseness of all *English* men, and more especially (as in *Spain*, because the Nobility is esteemed the chief and main support of Monarchy) that no Noble man shall have power to waste or alienate so much of his Ancestors Lands as may render him uncapable of serving his Prince and Countrey, or to bear the Port of a Noble man.

XII. There is another *Maxime* [*Interest Reipub. ut suprema hominum Testamenta rata habeantur secundum veram Testatoris Intentionem*]. It concerns the Common-wealth, that mens last Wills and Testaments should be ratified and executed according to the true meaning of the Testator; For this purpose was made the Statute of Charitable uses 43. of Q. EL. to provide against the imbezilling and mis-employment of Moneys and Lands given to Charitable

ble Uses, by giving power to the Bishop and his Chancellour, and to some other considerable persons, to issue out Commissions for inquiring and ordering the same.

Nevertheless, by the neglect of some, and want of zeal in others, such Commissions are seldome desired, though perhaps not hardly obtained.

Wherefore that by another Statute it may be provided, that every Bishop and his Chancellour (together with some other considerable persons, as is intimated in the fore-quoted Statute) within one year after each Bishops Instalment, shall upon a high penalty purchase and execute such Commission throughout his Diocess.

XIII. That according to the Institution of King *Edward* the First, our English Justinian, once every three year Justices *de Trail Baston* may be commissioned to make Inquisition through the Realm, by the verdict of substantial Juries, upon all Officers, Sheriffs, Mayors, Justices of Peace, Coroners, Escheators, Bayliffs, Constables, Jaylor, &c. touching their Oppressions, Extortions, Briberies, Cheatings; touching their Malegovernment and neglect of executing the good Laws respectively.

XIV. That the Statutes of 12 Rich. 2. and 5 Ed. 6. against the sale of Offices, may be revived, that so Vertue and Wisdom, long experience and honesty, faithfulness and loyalty, may no longer be baffled and discouraged, by seeing it self vilified, and money preponderate all worth, and thereby Justice very oft sold, with divers other Inconveniences.

XV. That provision by a Statute be made against that Unchristian, and more then barbarous custom and priviledg of *Wreccum Maris*, never allowed by the Imperial Laws, or any neighbour Nation, and once banisht out of *England* by an Act made 2 R. 1. that in case of Shipwrack, though all persons perished, yet that all the goods which escaped should be carefully preserved for the owners, or next of kin, if they come within a year and a day; onely allowing something to those that helpt to save the goods, and preserved them afterwards.

XVI. That by a Law the Fees of Lawyers may be regulated according to the moderation of other well policed Countreys, where usually is given but a third or fourth part of what is expected in *England*. And that if any Lawyer presume to take more then the Fees by Law allowed, he may be rendred incapable to practice any

any more, and forfeit four-fold of what he hath so taken, as is provided by the Civil Laws.

XVII. That as in the reign of *Edward* the Second, the number of Attorneys was regulated, and 140 declared to be sufficient to serve this whole Kingdom ; so now that the number of Lawyers and Attorneys may be regulated, and some things in their Pleadings reformed. What a shame to our Nation is it, that so many evil and rapacious Lawyers should be permitted to plead in behalf of vicious persons, and of manifest oppressors, and in causes notoriously unjust ; should be permitted to make a trade not to minister Justice, but to heap up riches, and devour all the fat of the Land.

XVIII. That provision may be made to mitigate all such Laws which by the change of things and times are now become over severe and rigorous, much beyond the intent of the Law-makers. As that stealing to the value of 12 d. should still be Felony , whereas when that Law was first made, what was then sold for 12 d. (which (when the ounce of Silver was but 20 d.) was as much as 3 s. now) is now sold for above 40 s ; for in 51 of K. H. 3. eight Bushels of wheat was then sold but for 12 d ;
so

so that the man that stole but seven Bushels committed but *petty Larceny*, whereas now he that steals but a Peck may be found guilty of Felony (unless the Jury will forswear themselves, as commonly they do, and bring in Eleven pence stoln when sometimes it is Eleven shillings) as if the life of Man in our days were of a smaller and viler price then in those days. So in the time of H. 2. the stealing of Oxen and Horses were counted *inter minuta furta*, which Lawyers call *Parvum Latrocinium*, or *Petty Larceny*. Now why should the body of Man, that *Divinae imaginis vehiculum* be destroyed for trifles? why should Christians now be more cruel then the Jews, or then Christians in former ages? for in the middle ages of Christianity *Penarum ratio in multis potius quam in sanguine & necesa fuit*. They then allowed a compensation even for killing of a man called *Wergeld*, *quasi viri moneta sive pretium*, which was with great justice paid partly to the King for the loss of his Subject, and partly to the Lord whose Vassal the slain party was, but especially to the next Kindred of the person slain; and this custom seemed to derive it self from *Moses Law. Exod. 21. 30*. Our Ancestors in this Kingdom before they were Christians

had this Custom, then thinking it against reason, that when one man was killed, and the King thereby had lost a subject, that another should be put to death, and so the King lose another subject, and the Kindred of the slain no way recompensed for their loss, as now is used : And after they were converted to Christianity, and did believe that penitent Christians went to Heaven, they thought it more against reason, when a man was slain, to send the penitent man-slayer forthwith from this miserable world to a place of everlasting bliss, but rather that he should by a corporal or pecuniary mulct be made miserable in this life, it being much more suitable to the ends of Government, that a criminal should live in perpetual ignominy, slavery or misery, rather than be taken quite away, because a living condemned wretched Criminal will be a spectacle in others eyes, will in time be convinced of his Crime, will justifie his Judg, and continually repent his own folly. And therefore, even since the *Norman* Conquest for Treason, or foul Felonies, the guilty were oft condemned to have their eyes pulled forth, or their Testicles cut out, that there might be no more of the breed, or else that their hands or feet should be chopt off,

off, that so each foul Felon might remain *truncus vivus* as a living monument of his Felonious fact, for deterring others, and have time to bewail his own sins and misery: But because in *England* too much severity is used against Theft, and yet not enough to restrain it sufficiently; and because the wisdom of Prevention is better then the wisdom of remedy;

XIX. That to prevent Thievery, the like course may be taken in *England* which is used in *Holland*, especially in that most populous City of *Amsterdam*, where (as God commanded the *Jews* *Dent. 15. 4.*) *Non est Indigens, nec Mendicis inter illos, & benedicit illis Dominus:* There is not a Beggar amongst so many hundred thousand: To effect which they do three things, they take especial Order that all Youth be bred up, not onely in the knowledge of God, but of some Trade or Profession: They provide work for all sorts of People; and Thirdly, they compel all such as are not willing to work. By this policy, in *Holland* it is rare to see an Execution for Robbery; and yet if a man could but see at once all the Criminals, Young and O'd, Male and Female that have been hanged in *England* in one year onely for stealing; what Horror and Amazement it would

strike, and how would a *Hollander* justly blame the policy of this State, for *Non minus turpia sunt Principi multa supplicia, quam Medico multa funera.*

XX. That for redressing those high Crimes (so accounted by all Gods people heretofore, though now in *England* little conscience is made thereof) of wilfully robbing God or the King; the one in his Tythes, and the other in his Tributes, Customs or Revenues; it may be made absolute Felony for the future, and very severe punishment inflicted, as it is now in other Countreys, and was anciently in this Kingdom.

To cozen the King but of Treasure Trove was anciently (as affirmeth *Glanvile* and *Braeton*) an offence punisht with death. And 31 of *Eliz.* it was judged meet by the whole Parliament to make it Felony for any man to embezel but the worth of Twenty shillings of the Ammunition or Victuals provided by the Queen for her Souldiers.

XXI. That, according to the Law of God, according to Christian Clemency, Gentleness and Mercy, according to the Laws of other Christian States, and according to the antient Laws and Customs of this State; no person here-

hereafter may for any new Debt be cast in prison, but rather that his Estate may be seized, and the person left at liberty to work himself out of Debt by his Industry, Trade or Profession: to which end, if Creditors did proceed onely by Summons, after which legally served at the Debtors House, and no appearance made, then presently proceed to have a Judgment against the Debtor, as if he had appeared, and then to Execution; and thereupon, to seize not his person but Estate; and in case he hath no Estate, yet to forbear, till by his industry he hath gotten somewhat: for imprisonment is not only too severe a punishment of the Body, a torment of the Mind, a dying daily, a loss of Reputation, and alienation of Friends, a separation from Wife and Children; and a great occasion of being ever after debauched and dishonest; but it is also clearly against the Creditors profit and advantage; for the Debtor being cast in prison, must there lie at much more charges then at home, and yet find less opportunity to work or earn any thing, which makes him commonly hold faster what is in his hands, which else he would have parted with towards the satisfaction of his Debts, and endeavoured by his Work or Trade to have maintained

tained himself and Family. Besides, by imprisoning the body of a Debtor, the State loseth a Member, which at liberty, or compelled to work, might be of some use.

XXII. That some Provision be made (according as is excellently provided by the Civil Law) against that Unchristian Custome of arresting the body of a deceased Debtor, or of any his Relations, whilst they accompany the body to the Grave. Also against that vexatious and superstitious custome of stopping any dead body in its passage through any Town or Lordship, and demanding some Fee or Toll for the same, before the body pass further on.

XXIII. That the Admiralty, and all Ecclesiastical and Civil Law Courts may enjoy their due Jurisdictions, That those Jurisdictions may be declared and known, that so no man (when he hath brought his suit almost to a Tryal) may by a Prohibition be constrained to begin all again in a new Court, to his horrible vexation, expences and charges.

XXIV. That according to the ancient Custom of this and all other Christian States, all Ecclesiastical Judges may have a power to proceed *Ex Officio*; That way of Enquiry being exceeding necessary for correcting of vice and sin
which

which otherwise will daily go unpunished: In-
somuch that by the Civil Law it is called *Nobile*
Judicis Officium, and was never opposed but by
the Factionous Puritanical part of *England*, out of
design to disturb the English Church Govern-
ment; such enquiry and proceeding *Ex Officio*
without an Accuser, but onely upon publick
fame, strong Presumption, &c. being approved
by sundry examples of Scripture, as well as by
all Canon, Civil, and Common Laws.

It is true, that by the Constitutions at Com-
mon Law it hath not been held fit that any per-
son should be examined upon Oath against him-
self touching a Crime, whereby his Life, or any
of his Limbs may be endangered; and the rea-
son is, for fear of occasioning Perjury, because
most men probably would rather hazard an un-
true Oath, (although no good Christian ought
so to do) then either their Lives or their Limbs.
But yet in Criminal matters, not Capital, hand-
led in Chancery, the Oath of the party is re-
quired against himself: onely there is an Accu-
ser, and an Accusation or Bill of Complaint,
and not a meer insinuation of fame, as in the pro-
ceeding *ex Officio* sometimes. But then it is to be
considered that the Complainant, to find out the
truth, may stuff his Bill full of Lyes, because he

is not sworn to the Truth of the Bill, as the Defendant is to the Truth of his Answer ; And what is this less then the proceeding *Ex Officio*, when the Defendant is forced in his Answer (which is alwayes upon Oath) to accuse himself. Besides, in dangerous Crimes against the Person of the King, or Peace of the Kingdom, it hath alwayes been held necessary and lawful Policy, to torture such persons against whom good probabilities and strong presumptions lie, to make them confess, although it be capital against themselves and others in the highest degree : And is it not of as great equity in high Crimes against the King of Heaven and Earth, and in Crimes of no less secresie, as Atheism, Apostacy, Adultery, Incest, &c. to use the means of the Parties Oath, especially where no Capital, no Corporal punishment is intended, but onely a fatherly and spiritual correcting and reforming of the Party for his souls health ? Moreover the proceeding *Ex Officio*, is not (as many vainly imagine) onely the ministring of an Oath to the suspected party against himself in a Cause Criminal ; for there may be proceeding *Ex Officio Judicis*, though the Oath be not at all urged ; nay, sometimes it may not be urged, as in case of Life or Limb endangered thereby.

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Now if there should be in *England* no means for an Ecclesiastical Judg to take cognizance, nor to proceed but upon the voluntary prosecution and accusation of some party, how many execrable offences most displeasing to God Almighty, scandalous to the Godly, dangerous to mens Inheritances, and to the souls health of the offenders ; yea, some that are the very bane of all Religion and Christianity, would through want of discovery, and by impunity, in a few years spread themselves over this whole Church and State before any Accusers will be found ? As Atheism, Apostacy from Christianity, Heresie, Schisme, Errors in matters of Religion, Sacrilege, Perjury, Blasphemy, Subornation of Perjury, Swearing, Polygamy, Adultery, Incest, and other Uncleannells, Drunkenness, excessive Usury, Symony, Forgery, Usurpation of the Holy Ministry, Conventicles, ungodly Libelling, and many other abuses : For who commonly are privy to such sins, but men of like humour and affection, who can never be presumed to be likely to accuse, but rather to conceal such horrid offenders ; and therefore since that power of thus proceeding was by that most pernicious over-ruling Faction in the Long Parliament extorted from the Church ; How

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have all those formentioned Impieties, like a general Deluge, overwhelmed the Manners of English men?

XXV. That it may by a Law be provided (according to the practice of other well-policed States) that an obstinate debauched Son may be punished by the Magistrate as the Father shall reasonably require, and that in some certain Cases, (as is ordained by the Imperial Laws) *Liberi a potestate patria liberati in potestatem redigantur, ut si fuerint ingrati vel insignitè injuriosi in parentes suos, &c.*

XXVI. That no man, til he attain to the age of 25, (according to the Custom of our Southern Neighbours where men are sooner ripe) may be enabled to sell or alienate his Lands, considering that in *England* very many Estates have been most foolishly spent and sold, after the age of 21. which by the same persons, arriving to their Wits before 25. would have been preserved.

XXVII. That (according to the Policy of *William* the Conquerour for assuring of Peace and Concord) no man of any considerable Estate, who was in actual Rebellion against the former or present King, may be permitted to match their Sons and Daughters (as they now do) to those

those of their own Tribe and Faction, thereby entailing Non-conformity and Faction, and perpetuating an impious hatred against the present Government of Church and State.

XXVIII. That to take off the present continual charge of Foot and Horse in constant pay, and yet assure peace amongst us, that most excellent and politique Law may be revived called *Vifus Franci Plegii* whereby all men under the degree of Gentry and Clergy, may stand obliged to find Suretyes for their Loyalty toward the King; and those Suretyes to be bound to find each man of their Pledge to be forth coming within 31 days, or else to satisfie for his offence; and that all persons who cannot find such Suretyes, may be imprisoned or banish'd. This Custom was by our Ancestors so highly approved, that by *Braeton* it is called *Res quasi Sacra quia solam personam Regis respicit & introductus fuit pro pace & communi utilitate Regni*. And in case this should not be assented unto; then considering that the King must necessarily be at the continual charge of armed men to bridle the proud disloyal humour of all those sons of *Belial*, who obstinately refuse Conformity to the Government establisht, that they all, in all Taxes may be obliged to pay

double, if not to defray the whole charges, which they themselves occasion.

XXIX. That Repeal may be made of that unnatural Law of punishing the Innocent in case he flie: for if a man be accused of a capital Crime and perceiving the power and malice of his Enemy, and the often, and corruption, and partiality of some Judge, should run away for fear of the event, and afterwards be taken and brought to a legal Trial, and there making it sufficiently appear that he was not guilty of the Crime, is thereof acquitted; yet shall he be by our Law condemned to loole his Goods. It is true, that a written Law may forbid Innocents to fly, but that flying, for fear of injury should (after a man is absolved of a Crime judicially) be taken for presumption of Guilt, is contrary to the nature of a presumption, which ought to have no place after Judgement given.

XXX. That for the poor who are ashamed to discover their Poverty, and to declare their wants, there may be yearly appointed Commissioners or Overseers (according to that Excellent custom in *Holland*) to go to their Houses, and there privately to inform themselves of their necessities and condition of life, and to take care

care for a private Relief before they are constrained to beg or do worse.

XXXI. That for the great use and benefit of the Poor, and the more convenient distribution of the Charity of the Rich, there may be (according to the present custom of all other civilized Countreys) coyned by the King (and not by Victualers and Retailers) a sufficient quantity of Farthings and half Farthings, and those made of such Metal that it may be no loss to the King, no profit for others to counterfeit them; and that they may be made of such a bigness, that they may not be apt to be lost, nor yet burdensom to carry; all which is done in divers other Countreys.

XXXII. That according to the wisdom of our Ancestors, and the custom of the most civilized Nations, some sumptuary Laws may be made, whereby the great Excess, especially in the inferior sort of *English*, may be restrained, and most Degrees and Orders may be discerned by their Habit or Port, as now in the Universities and amongst the Clergy is partly done.

XXXIII. That as in the Courts at *Westminster*, so much more in the highest Court of *England*; all Parliament men whilst they attend on the Parliament may be obliged upon high penalties

ties to wear a Robe or Vestment becoming their respective Persons, and the Gravity and Authority of the *English* Parliament or Great Counsel of *England* (as all the Nobility and Gentry both young and old who have right to sit in the Great Counsel at *Venice*, and all the *Roman* Senators did antiently and do at this day) that so they may every where be discerned and receive their due respect, and be ashamed to be seen frequently in Play-houses, Dicing-houses, Cockpits, Taverns or Houses of worse repute; or to be Night-walkers, &c. And during their attendance on Parliament if they be found in such places and ways out of their Robe or Vestment, then to loose their wonted Protection from Arrests according to that saying [God giveth his Angels charge over us to keep us, whilst we are in our ways] but out of our ways no protection of his Angels to be expected.] Let no man here object that Parliament men ought rather to wear their swords, which suit not with Robes or Gowns, because the Writ to the Sheriff runs for to choose *duos Milites gladiis cinctos*, for the meaning thereof is two Knights dubbed, which in those days was done by girding on a sword: but it was ever expected, and sometimes especially commanded that

that they should attend on Parliament a Counsel of Peace. *gladiis distincti*, and their Robes then will be sufficient Guard for their persons as well in *England*, as it is now in other Countreys.

XXXIV. That as the Coins, so the Weights and Measures both wet and dry may be (according to *Magna Charta* and 14. *Edw.* 3.) exactly alike all over *England*, as it is carefully provided in other Countreys.

XXXV. That most, if not all eatable things exposed to sale in the Market as well as in Shops, may be sold by weight, (as is done in *Spain*) and also may weekly or monthly be Rated (as Bread in Cities) by the Magistrates or Officers sworn so to do.

XXXVI. That, (according to the good Policy of *Italy*) all Taverns, Innes, Ale-houses, Victualling-houses, may be obliged to have a printed Table hang publickly of the Prices of all such things as they are wont or allowed to sell to Guests.

XXXVII. That no Vintner, Inn-keeper, Ale-seller, Victualer or Malster, may in any Corporation be intrusted with the Execution of those Laws which may any ways prejudice their profit.

XXXVIII.

XXXVIII. That to reduce servants to their pristine and due humility, diligence, frugality, faithfulness and obedience, a Law be made that no Servant shall be henceforth received into any other service without a Testimonial under the Hands and Seals of their former Master or Mistris, that they are competently endowed with all those qualities forementioned.

XXXIX. That (according to the excellent policy of the *Romans*) there may be appointed some persons of the best Rank and Quality, both in City and Country to *Censôres Morum*, for reforming of Manners, to be furnisht with a power to enquire into mens lives, to take notice if any man neglect his Farm, Trade or Profession; and how he otherwise maintaineth himself.

XL. That special Provision be made for executing all our good Laws enacted for the encrease of Tillage, where more people may be set on work, and they rendred more strong and stout for service of their Country against an Enemy. And likewise the Laws made for encrease of Fishing, whereby more people may be fitted for Sea-service, whereof this Kingdom surrounded almost with the Sea will ever have special occasion.

XLI.

XLI. That according to the good Policy of our Ancestors, all the married Nobility and Gentry of *England* (without special leave of his Majesty to do otherwise) may be obliged to keep house in the Country, every one at his own *Manerium*, so named, a *Manendo* of abiding there, *Ut semper presto essent ad Servitia Regis & Patriæ per implenda*, to be ready there to serve his King and Country, and by a laudable Hospitality to gain the affections and dependances of the Peasantry.

XLII. That according to antient Canons of the Church, and according to divers other Reformed Churches, and according to the custom of the Primitive Christians, no dead body may be hereafter interred in any Church, especially in *London*, or the Suburbs thereof, but either in some Vault or else in the Church-yard, or rather in some decent enclosed place without the City. To bury in Churches is to the dead but a superstitious custom first brought in by the Franciscan and Dominican Fryars about the year One thousand one hundred, when Superstition was almost at the height, invented to get Money, perswading the people that to be buried within the Church, or near the High

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Altar was more availeable to their souls: and to the Living it is not onely chargeable but most unwholesome, that so many putrified Carcasses should be so near under their Noses all the time of their Devotion.

XLIII. That as all Clergy-men are by Common Law exempted from all inferior Offices, as Bailiff, Bedel, Constable, &c. to serve neither *per se nec per alium*, to the end that they may attend their function; so that they may (according to meer reason, and according to a Statute 8. H. 4. num. 12. in the unprinted Parliament Rolls) be exempted from arraying and mustering of Men or Horse for the War: For their Glebe Lands, and Spiritual Revenues being held in *Pura & perpetua Eleemosyna*. i.e. *in Frank Almoyne*, ought by *Magna Charta* to be exempted from all such burthens. And as for their persons, they serve their Countrey otherwise, and for that service ought to be counted worthy (as well, if not better then the *Levites* of old) of their Spiritual Profits and Revenues, and also worthy of the Kings Protection, not only for their Service, but also in that they pay to the King the first years Profits, and every year the Tenth of all Spiritual Benefices

fices. Besides the Clergy being by their Function prohibited to wear swords, may neither serve in person, nor can be capable of any Honour, as Knighthood usually conferred on Warriours.

XLIV. That as *nullum tempus occurrit Regi*, no Custom nor prescription may be pleaded to the prejudice of the King; so also with much more reason, that no Custom nor Prescription may be pleaded to the prejudice of the King of kings: That all Compositions or Customs of paying a little money for a great Tythe may be every where abrogated, and all Tythes taken again in kind, or a new Composition according to the present value, which is but justice and more concerns this Parliament to do for the Church then it concerned the Parliament 18 of *Eliz.* to do for Colledges by obliging their Tenants to pay onethird part of their old Rent in Corn.

XLV. That all Lands antiently belonging to the Knights, Templars, Hospitallers, of *St. John of Jerusalem*, or to the Order of Cistercian Monks, which by Popish dispensation were antiently exempted from paying Tythes, may *de novo* be obliged as all other Lands in *England*

to pay Tythes; at least all those Lands given to those Orders since the time they were so exempted, as by all Law and Justice they ought to do.

XLVI. That our Ecclesiastical Officers, as Chancellours, Commissaries, Officials, &c. may be in Holy Orders as the Canonists and modern Legists in the Romish Church, are for the most part; that so neither the Romanists on one hand, nor Presbiterians on the other, may have so much reason to except against them in the matter of Excommunication, as executed by Lay Hands: *Utique illi non assumunt clavium potestatem sed tantummodo poenam Canonis declarant & infligunt ob contumaciam.*

XLVII. That Registers may be settled in every Hundred, or in every County at least, and all Lands and Houses may be entred into that Book, and therein all Alienations to be set down in Alphabetical Order, and none to be authentick if not there entred, that so no man hereafter may be cheated by a Premorgage or any other way, but that all men may be satisfied in what they possess, and what they may call their own.

XLVIII. That as among the *Jews* whereby immediate Divine appointment, the chief Clergy man *Aaron* was Brother to the Supream Magistrate *Moses* and the Priests, and the Levites were all of Noble stock: and as amongst Christians even here in *England* antiently, and at this day in forreign Christian States, the chief Clergy have been oft of Noble and sometimes Royal blood, and the ordinary Priests usually sons of the Gentry, whereby they come to be more highly Honoured, and their just Authority better obeyed; so now in *England*, that the two Archbishops may be (if possible) of the Highest, Noble (if not Royal) blood of *England*, and all the Bishops of Noble blood, and the inferiør Priests, sons of the Gentry, and not (after the example of that wicked Rebel *Jeroboam*, and our late Republicans) to make Priests of the lowest of the People, whilst Physick and Law, Professions inferior to Divinity, are generally embraced by Gentlemen, and sometimes by persons Nobly descended, and preferred much above the Divines Profession.

XLIX. That as in the Universities, all Heads of Colledges (if their Founders intentions were rightly observed) and all Fellows of Colledges are obliged *communi jure* so long as they hold those places to abstain from Marriage and the carnal knowledge of Women, so in the Church, that not only Archbishops and Bishops, but all others that take any Ecclesiastical Benefice, may by a Statute be obliged so long as they hold those Benefices to abstain in like manner; and as without a Dispensation no man can hold two Benefices with Cure of Souls, so no beneficed man should take a wife without either Dispensation (in some few cases to be allowed) or resigning his Benefice. To say they cannot abstain, or shall be occasioned for want of Wives to do worse; all Fellows of Colledges, who commonly there pass the very heat of their Youth, might with much more reason plead the same, and yet would be derided for their pains. By which abstinence the Clergy would be enabled to be much more hospitable and charitable, and so better beloved, they would live with more gravity and decency, and so

so more feared, they might then far better attend their Studies and Cure of Souls, and so be able to give up a better account at last.

L. That, according to the good Policy of *Q. Elizabeth*, the Chancellours or Vice-Chancellours of both our Universities may be obliged to deliver the King every fourth or fifth year a just, true and impartial List of all the eminent and hopeful Students, especially those of the Civil Law, to set down punctually their Names, Colledges, Standings and Faculty, wherein they did or were likely to excel; that so when any occasion should be to send an Ambassadour abroad, the King might nominate him an Associate, a Secrecary or Chaplain; and when any preferment fit for persons of an Accademical Education should fall, the King might make choice of the person.

LI. That all Advoufons of *England*, not now in the Crown, may be all bought in at reasonable values, and settled for ever upon the Crown, that so all Rectors of Parishes (as well as Bishops, Deans and Prebends)

bends) may have their dependance on the Kings bounty onely, (as all the Clergy in some Reformed Churches now have) and not on any mean, covetous, illiterate, factious, heterodox, symoniacal or sacrilegious Patron ; by which one means all the English Clergy would soon become Loyal and Orthodox, of one mind, and of one Lip ; the whole English Church would flourish in a perfect Unity, and a beautiful Uniformity, and God would then delight to dwell amongst us,

LII. That (since divers known Jews are by His Majesties Princely Clemency permitted again to inhabit in this Kingdom) some good Laws (according to the wisdom of His Majesties Predecessours, and the present practice of other well-policed Christian Dominions) may be enacted in order both to the Christians safety, and the Jews Salvation. It was the ancient Law of *England*, as appears in *Fleta*, that a Christian, whether man or woman, that married with a Jew, should be burnt alive.

In *Italy*, by express Law of all Jews (even in those places where they are freely permitted

permitted to dwell) are made incapable to bear any office or dignity in the State, nor to take any degree in the University, or to be seen in publick without a distinct mark to be discerned from all Christians, nor erect any new Synagogues, nor circumcise any not born of a Jew, nor take to wife a Christian, nor impugne the Christian Doctrine, nor to take into their Family a Christian to serve as a Servant, or as a Nurse, nor to be admitted a witness against any Christian, nor be seen abroad on the day of our Saviours Passion, nor to take any Usury of Christians. Also that every Saturday Afternoon, they shall be obliged to send one out of each Family of the Jews to a Christian Sermon appointed for them onely, to the end that they may be converted to the Christian Faith, or at least be convinced of the Truth informed of the reasonableness thereof, above and beyond all other Religions in the world.

LIII. That by an Act of Parliament, or by a Canon of the Convocation, the computation of the Church of *England*, at present erroneous and defective, may for the

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future be rendred more regular and perfect. For in the *Julian* or *English* Account, (by reason of the no allowance made for almost eleven minutes every year since the year of Christ 532.) the year with all its Festivals hath been brought back about ten days, and thereby caused a notable absurdity, more especially in the observation of the Feast of *Easter*, (which for Antiquity and Authority yeelds not (as Learned Christians affirm) to our *Sunday* or *Lords day*) for whereas by the Primitive institution, after a long and hot contention between the *Eastern* and *Western Churches*; about the time only of observing *Easter*, that Feast was at length by Decree of a general Council ordered to be observed for ever on the *Sunday* following, the *First Full Moon* after the *Vernal Equinox*, (and not on the day of the said *Full Moon*, as the *Jews* ever have observed their *Pasover*) now according to the *Church of England*, there falls sometimes two *Full Moons* between the *Vernal Equinox* and *Easter-day*: Nay, (which is too great an absurdity to be suffered in any *Christian Church*) two *Easters* will sometimes

times be observed in one year, and none in the next. As in this very year of 1667. one *Easter* hath already been observed on the 7th of *April* last past, and before our Church begins to write 1668. that is to say before the 25 of *March* next, there will happen another *Easter*, viz. upon the 22 of *March* next; and then from the 25th of *March* 1668. to the 25th of *March* 1669. there will not any *Easter* at all be observed in *England*, according to the present Rule, whereby is guided the *English* Computation.

FINIS.
